

Weak Hadith in al-Qurtubi's Legal Exegesis: A Critical Review of Surah al-Fatihah

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Keywords: <i>Weak Hadith; Legal Verses Exegesis; al-Qurtubi; Surah al-Fatihah</i>	Abstract This study critically examines the utilisation of weak hadith in Al-Qurtubi's <i>tafsīr aḥkām</i> , with particular emphasis on the interpretation of Surah al-Fatihah. Al-Qurtubi's tafsir holds a significant and authoritative position within the field of tafsir, especially in the domain of tafsir ahkam, which has become a key reference in both classical and contemporary studies of legal exegesis. The aim of this article is to identify the weak hadith employed by Al-Qurtubi in his explanation of Surah al-Fatihah, assess their authenticity, and analyse the extent to which the incorporation of weak hadith influences the accuracy and authority of Qur'anic interpretation. By scrutinising Al-Qurtubi's methodology for evaluating the credibility of hadith, this study highlights the impact of using weak hadith on the authority of interpretation, particularly in the formulation of legal decisions. The research adopts a qualitative-descriptive methodology, with data collected through a literature review. The hadith were traced using the <i>takhrīj</i> method, their authenticity assessed through <i>naqd al-sanad</i> (chain of transmission criticism), and a critical analysis of Surah al-Fatihah was conducted. The results reveal that Al-Qurtubi used five weak hadith out of a total of twenty-one in his interpretation of Surah al-Fatihah, ranging from mild to severe weak. The employment of weak hadith demonstrates methodological inconsistencies in Al-Qurtubi's approach. Several of these weak hadith diverge from the core teachings of Islam, suggesting that their inclusion has compromised the accuracy of his methodology, diminished his authority, and undermined the credibility of his tafsir, particularly as a legal exegesis.
Kata Kunci : <i>Hadis Daif; Tafsir Ayat Hukum; al-Qurtubi; Surah al-Fatihah.</i>	Abstrak Penelitian ini mengkaji secara kritis penggunaan hadis weak dalam tafsir <i>ahkam</i> karya Al-Qurtubi, dengan fokus pada penafsiran surat al-Fatihah. <i>Tafsīr al-Qurtubī</i> memiliki posisi penting dan otoritatif dalam kajian tafsir, khususnya dalam bidang tafsir <i>ahkam</i> , yang menjadi rujukan utama dalam studi tafsir hukum klasik dan kontemporer. Artikel ini bertujuan untuk mengidentifikasi hadis weak yang digunakan oleh al-Qurtubi dalam menjelaskan Surah al-Fatihah, mengetahui tingkat keweakannya, serta menganalisis sejauh mana dampak penggunaan hadis weak tersebut terhadap akurasi dan otoritas penafsiran al-Qur'an. Dengan menganalisis metodologi Al-Qurtubi dalam mengevaluasi kredibilitas hadis, penelitian ini menyoroti dampak penggunaan hadis weak terhadap otoritas tafsir dalam pembentukan keputusan hukum. Penelitian ini menggunakan metode kualitatif - deskriptif, dengan pengumpulan data melalui studi pustaka. Hadis – hadis yang ada ditelusuri keberadaannya dengan menggunakan metode <i>takhrīj</i> , menganalisis kualitasnya dengan metode <i>naqd al-sanad</i> (kritik sanad), dan melakukan analisis kritis terhadap Surat al-Fatihah. Hasil penelitian menunjukkan bahwa al-Qurtubi menggunakan 5 hadis weak dari total 21 hadis dalam menafsirkan Surah al-Fatihah, baik weak ringan, sedang, dan berat. Penggunaan hadis weak menunjukkan ketidakkonsistenan al-Qurtubi secara metodologis. Beberapa hadis weak yang digunakan al-Qurtubi menyimpang dari pokok ajaran Islam. Hal ini membuktikan bahwa hadis-hadis weak yang digunakan al-Qurtubi telah melemahkan akurasi metodologinya, menurunkan otoritasnya, serta berdampak pada kredibilitas tafsirnya sebagai tafsir hukum.
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Introduction

The Qur'an, revered as the sacred text and comprehensive guide for Muslims in all aspects of daily life^{1,2} possesses a profound and multilayered meaning that necessitates meticulous interpretation. Each verse of the Qur'an is not merely a written text to be casually read or interpreted; rather, it is the divine word of God, whose recitation and comprehension transcend ordinary speech.³ Thus, a deep and nuanced understanding is essential. The Qur'an embodies universal values that can serve as a moral compass for humanity across religious and cultural boundaries.⁴ Owing to the inexhaustible depth of its meanings, the interpretation of the Qur'an must engage a range of scholarly disciplines^{5,6}. Interpretation cannot be conducted arbitrarily, as misinterpretation risks distorting the intended message, disconnecting it from its contextual significance, and deviating from its *maqāṣid* (divine objectives). In the endeavour to unveil these meanings, scholars have employed various sources, methodologies, and approaches—among which the hadith stands as a fundamental exegetical tool to contextualise and elucidate the verses.

Building upon the foundational role of the Qur'an in Islamic thought, the Hadith holds a critical position as the second principal source of Islamic law.^{7,8} It serves not only as a complement to the Qur'an but also as an indispensable reference for its interpretation, particularly in the formulation of *fiqh* (Islamic jurisprudence).⁹ Scholars of exegesis have long relied on Hadith literature as a means of paraphrasing and elucidating Qur'anic verses. The function of the Hadith in this context operates on three levels. First, it reaffirms and concurs with the rulings found in the Qur'an, whether in general or specific terms. Second, it clarifies legal provisions by qualifying what is absolute, elaborating what is general, and specifying what is broad in scope. Third, the Hadith introduces rulings that are not explicitly mentioned in the Qur'an, thereby extending the reach of Qur'anic guidance.¹⁰

¹ P Manurung, A H Saragih, dan P Hasibuan, "A Study of the Philosophy of Education and Analysis of the Principles of Implementing Education According to the Al-Qur'an," *Pharos Journal of Theology* 105, no. 2 (2024): 1–13, <https://doi.org/10.46222/pharosjot.105.28>.

² G Mediamaer, "Semantic Feature Analysis for Multi-Label Text Classification on Topics of the Al-Quran Verses," *Journal of Information Processing Systems* 20, no. 1 (2024): 1–12, <https://doi.org/10.3745/JIPS.02.0209>.

³ S Schewe, "On the Sound of Qur'ān: Nasalization (Ghunna) as Ornamentation and Accentuation in Recitation," *Islam - Zeitschrift Fur Geschichte Und Kultur Des Islamischen Orients* 101, no. 2 (2024): 332–45, <https://doi.org/10.1515/islam-2024-0019>.

⁴ Amsal Qori Dalimunthe, "Challenging the Sacred : The Law of Doubting the Authenticity of the Quran in the Perspective of the Fatwa of the Indonesian Ulema Council" 105, no. 2 (2024): 1–14.

⁵ R Ismil et al., "A Review of the Benefits and Uses of Garlic (*Allium Sativum* L.) and Onion (*Allium Cepa* L.) from Islamic and Scientific Perspectives," *Ethnobotany Research and Applications* 29 (2024), <https://doi.org/10.32859/era.29.34.1-14>.

⁶ H Topal, "Evaluation of Narratives Concerning the Verses Read in the Presence of Najashi in the Context of Qur'ān History," *Hitit Theology Journal* 23, no. 1 (2024): 168–94, <https://doi.org/10.14395/1426620>.

⁷ Ria Candra Widayaningsih and Muhammad Irfan Helmy, "The Fiqh al-Hadith of Digital Media: The Method of Hadith Understanding of The Website Bincangsyariah.Com and Its Contribution to The Moderate Islam Discourse," *Jurnal Ushuluddin* 29, no. 2 (2021): 163–75, <https://doi.org/10.24014/jush.v29i2.13954>.

⁸ Mochamad Aris Yusuf dan Siti Saada, "Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam," *Al-Tarbawi al-Hadtsah* 7, no. 2 (2022).

⁹ M Maizuddin et al., "The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarah* 7, no. 2 (2023): 760–80, <https://doi.org/10.22373/sjkh.v7i2.17467>.

¹⁰ Mustafa Al-Sibai, *Al-Sunnah wa Makanatuha fi al-Tasyri' al-Islami* (Kairo: Dar al-Salam, 1998).

In continuation of the vital exegetical relationship between the Qur'an and the Hadith, this interconnection serves as a key to comprehending the broader teachings of Islam. The incorporation of hadith into Qur'anic interpretation reflects the scholarly endeavour to provide authoritative and nuanced explanations, enabling a more holistic understanding of divine guidance. However, such utilisation must adhere to rigorous scholarly standards to preserve the integrity of interpretation. A fundamental principle in the science of Hadith lies in its classification—*ṣaḥīḥ* (authentic), *ḥasan* (good), and *ḍa'īf* (weak)—which determines the reliability of a narration. A *mufasssīr* must exercise great caution in evaluating Hadith quality, as the interpretive conclusions rely heavily on the credibility of the sources employed. Ideally, only *ṣaḥīḥ* or *ḥasan* Hadith should be used, particularly in legal matters. Thus, careful validation is essential to guard Qur'anic interpretation against misrepresentation or unsound conclusions.

Although Islamic scholarly standards emphasize the use of *sahih* and *hasan* hadith as the main basis of interpretation to ensure the validity and authority of interpretation, the phenomenon of using weak hadith continues to occur in the hadith of interpretation, even among renowned commentators such as al-Qurtubi. Maryam Shofa reveals that al-Qurtubi uses many weak hadith in interpreting the Qur'an that are not worthy of being used as proof. For example, when he interpreted QS. al-Baqarah [2]: 34, he interpreted with the hadith that "Iblis was among the angels, but when he disobeyed Allah, Allah cursed him so that he became Satan"¹¹.

In a similar vein, *Tafsīr al-Jāmi' li Ahkām al-Qur'ān* by al-Qurṭubī represents a seminal and enduring contribution to the discipline of Qur'anic exegesis. This authoritative work has attracted the interest of generations of scholars and significantly shaped the methodology of later *mufasssīrūn*.¹² Its distinction lies in al-Qurṭubī's methodological synthesis, in which he harmoniously integrates *tafsīr bi al-ma'thūr* (interpretation based on transmitted reports) with *tafsīr bi al-ra'y* (interpretation based on reasoned judgement).¹³ Furthermore, his approach is characterised by an inclusive analytical lens that addresses juristic controversies (*khilāfiyyāt*), demonstrates non-sectarianism in legal reasoning, and firmly challenges heterodox positions such as those of the Mu'tazilah and the Rāfiḍah Shī'ah.¹⁴ In his exegetical enterprise, al-Qurṭubī makes extensive use of Hadith and the views of the Companions, thereby enriching his interpretation with both traditional authenticity and intellectual rigour.

Following the exploration of al-Qurṭubī's exegesis and his frequent reliance on hadith, it becomes necessary to address the recurring issue of weak hadith within his exegesis. In the field of hadith studies, weak hadith remain a subject of scholarly contention. These narrations are characterised by deficiencies in either their *sanad* (chain of transmission) or *matn* (textual content), thereby falling short of the established standards of authenticity. Despite such limitations, exegetes have frequently utilised weak

¹¹ Maryam Shofa, "Ad-Dakhīl dalam Tafsir Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī: Analisis Tafsir Surah al-Baqarah," *Suhuf* 6, no. 2 (2013): 271–94.

¹² Subi Nur Isnaini, "Hermeneutika Al-Qurṭubī: Pengaruh Ibn Aṭīyyah Terhadap Al-Qurṭubī Dalam Tafsir Al-Jāmi' Li Ahkām Al-Qur'ān," *Suhuf* 15, no. 2 (2022): 379–402.

¹³ Moh. Jufriyadi Sholeh, "Tafsir al-qurtubi: metodologi, kelebihan dan kekurangannya 1," *Jurnal Reflektika* 13, no. 1 (2018): 49–66.

¹⁴ Manna Al-Qattan, *Mabahiz fi Ulum al-Quran* (Riyadh: Dar al-Suudiyah li al-Nasyr, n.d.).

hadith to support or elaborate interpretive arguments. However, the repeated use of weak narrations—particularly in the interpretation of legal verses—raises critical concerns regarding the precision and reliability of the exegesis. Therefore, it is essential to evaluate the extent to which al-Qurṭubī's reliance on weak hadith influences the scholarly integrity and interpretive quality of his exegesis.

Several studies related to Al-Qurtubi's tafsir cover various important aspects of his work *al-Jāmi' li-Aḥkām Al-Qur'ān*. For example, research by Bayram Abdullah examines the use of casuistic structures in Al-Qurtubi's tafsir, which, although distinctive, is considered a tool that can change according to time and place¹⁵. Research by Mahasneh and Anjad analyzed the meaning of "sakinah" in Al-Qurtubi's tafsir, compared to Ibn Kathir's tafsir, and found that transliteration with definitions is the best strategy for translating this term¹⁶. In addition, research by Maryam Shofa criticized the hadith narrations cited by Al-Qurtubi, some of which fall into the category of *dakhīl al-naql*, such as false and *israiliyat* hadith¹⁷. Research by Muhammad Roni and Ismail discusses the prohibition of alcohol in the Qur'an according to Al-Qurtubi, revealing that the prohibition of alcohol is done gradually, and allows its use in medical emergencies¹⁸.

While previous studies have examined al-Qurṭubī's exegesis in various contexts, particularly with regard to his use of hadith, there has been limited focus on the incorporation of weak (*da'īf*) hadith in his interpretation of Surah al-Fatihah and its subsequent impact on the exegesis. Research by Maryam Shofa revealed that Al-Qurṭubī frequently used weak hadith, but did not explore how these hadiths affected the accuracy of his exegesis. This presents a significant gap, especially given the ongoing debates surrounding weak hadith in hadith studies. Addressing this gap is crucial, as it will offer a deeper understanding of Al-Qurṭubī's methodology and its implications. Therefore, the aim of this study is to identify the weak hadith used by Al-Qurṭubī in his explanation of Surah al-Fatihah, assess their reliability, and evaluate their influence on the accuracy and authority of Qur'anic exegesis, providing insights into their relevance for contemporary contexts.

To gain a comprehensive understanding of the topic, this study employs a qualitative-descriptive method, focusing on library research. Data is gathered from a variety of sources, including articles, books on tafsir and hadith, and previous research on Al-Qurṭubī's tafsir. The primary data used is *al-Jāmi' li Aḥkām al-Qur'ān* by Abu Abdillāh Muhammad bin Ahmad al-Ansary al-Qurṭubī, Volume 1. Secondary data consists of relevant books, journal articles, and other references related to the discussion. Given that this research is purely library-based, data collection is carried out through

¹⁵ A Bayram, "Analysis of the casuistic structure of the legal exegesis of the Qur'an from its form and content: The example of tafsir al-qurtubi," *Cumhuriyet Dental Journal* 24, no. 1 (2020): 187–209, <https://doi.org/10.18505/cuid.684569>.

¹⁶ A A Mahasneh, "The Translation of the Denotative and Connotative Meaning of (Sakinah) in the Holy Qur'an: An Empirical Study," *Dirasat: Human and Social Sciences* 45, no. 2 (2018): 303–14, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85048130543&partnerID=40&md5=b3eb24f681ab2a3dcb29e0cc08a87129>.

¹⁷ Shofa, "Ad-Dakhīl dalam Tafsir Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī: Analisis Tafsir Surah al-Baqarah."

¹⁸ Muhammad Roni, Ismail Fahmi, dan Arrauf Nasution, "The Legality Of Miras (Khamr) In Al-Quran Perspective (Comparative Study Of The Tafsir Al-Maraghy, Al-Misbah, and Al-Qurthubi)," *Fitrah; Kajian Ilmu-ilmu Keislaman* 7, no. 1 (2021).

documentation, with descriptive-analytical data analysis. The descriptive-analytical approach entails describing the collected data in detail, followed by a critical analysis of the contextualisation and correlation of Qur'anic verses regarding the use of weak hadith in exegesis. The analysis employs content analysis, starting with the identification and tracking of hadith using the *takhrīj* method, followed by an evaluation of their quality using the *sanad* method. Finally, a critical assessment of the impact of weak hadith in Surah al-Fatihah on the authority of Al-Qurtubī's exegesis is conducted.

To examine the weak hadith in al-Qurtubi's tafsir, Abu Guddah's classification of weak hadith, which consists of four levels, is employed. The first level is weak due to the presence of a *layyin al-ḥadis* narrator or one with *fīḥ layyin* characteristics. These hadiths are weak in one sense but could be considered *hasan* in another, making it more appropriate to categorise them as *hasan* rather than weak. The second level is moderate weak, referring to hadiths with narrators who are characterised as *munkar* (rejected) or *mardūd* (disqualified). The third level is severely weak, where the narrator is *muttāham bi al-kazb* (accused of lying) or *matrūk* (rejected for being unreliable). Finally, the fourth category consists of *maḍḍū* (fabricated) hadiths, which are considered entirely fals.¹⁹

Critical Analysis of Hadith in al-Qurtubi's Exegesis of Surah al-Fatihah

In fact, the most appropriate method of Qur'anic interpretation is one that uses the Qur'an itself, where verses from different surahs can elucidate each other. What is general in one verse may be explained in detail elsewhere, and a brief mention in one surah may be expanded upon in another. This approach, known as *tafsīr* or *tafsīl*, is both valid and authoritative. However, when the Qur'an does not provide a direct explanation, hadith can be used to supplement the interpretation. Exegetical scholars have long recognised hadith as an essential source for further elaborating the meanings of Qur'anic verses. Al-Qurtubi, a distinguished mufassir, followed this methodology, using hadith to support and enrich his interpretation, particularly in Surah al-Fatihah, adding theological and practical insights derived from the Prophet's *sunnah*. This study will focus on sanad criticism, determining whether a hadith is authentic or weak, based on the strength of its chain of narration. The matan will not be critiqued in this context.

There are 21 identified hadith mentioned by al-Qurtubi in the commentary of Surah al-Fatihah. Of these, 15 are narrated by al-Bukhari and Muslim while the other 6 are narrated by others. Regarding the hadith narrated by al-Bukhari and Muslim, there are two scholarly opinions. First, Ibn Salah,²⁰ Ahmad Muhammad Syakir,²¹ and other scholars of hadith agree that the hadith narrated by these two Imams in their *Sahih* books are valid.²² Secondly, Ibn Taymiyyah is of the opinion that not all the hadith in their *Sahih* books are agreed to be *sahih* hadith because there are some hadith that are disputed by scholars, with some judging them to be *sahih* and others judging them to be weak.²³

¹⁹ Majid Al-Darwisy, *al-Fawaid al-Mustamaddah min Tahqiqat al-'Allamah al-Syaikh 'Abd al-Fattah Abu Guddah fi 'Ulum al-Mustalah al-Hadis* (Dar al-Imam Abi Hanifah, 2005).

²⁰ Abu Amru bin Al-Salah, *Siyanah Sahih Muslim min al-Ikhlal wa al-Galath wa Himayah min al-Isqath wa al-Saqath* (tk: Dar al-Garb al-Islami, 1984).

²¹ Ahmad Muhammad Syakir, *al-Bahis al-Hasis Syarh Ikhtisar Ulum al-Hadis* (Beirut: Dar al-Kutub al-Ilmiyah, n.d.).

²² Al-Salah, *Siyanah Sahih Muslim min al-Ikhlal wa al-Galath wa Himayah min al-Isqath wa al-Saqath*.

²³ Ahmad bin Taimiyah, *Ilm al-Hadis* (Kairo: Dar al-Kutub al-Islamiyah, 1984).

Nasiruddin al-Albani, for example, has deemed a hadith reported by Muslim to be weak because of a defect in the narrator²⁴. Of these two opinions, the researcher is of the opinion that the stronger opinion is the first opinion.

Adhering to the opinion of the majority of scholars that the hadith reported by al-Bukhari and Muslim are considered authentic, two important points can be identified in the context of al-Qurtubi's interpretation of Surah al-Fatihah. Firstly, the selection of the hadith reported by al-Bukhari and Muslim indicates al-Qurtubi's selective methodology and his commitment to the authority of authentic hadith as the primary explanations of Qur'anic verses. It can be assumed that al-Qurtubi wanted to provide a strong and unquestionable argumentative basis in interpreting the Qur'an, as well as giving the reader confidence that the interpretation presented is based on the explanation of hadith that have the highest degree of validity among Muslims. Secondly, this approach also reflects al-Qurtubi's view of the integration between the Qur'an and hadith as the main sources of Islamic teachings. In interpreting Surah al-Fatihah, the use of sahih hadith can be seen as al-Qurtubi's attempt to provide a more holistic interpretation, bringing together the Qur'anic text with direct explanations from the Prophet Muhammad (PBuh).

Although al-Qurtubi is known as a selective commentator in choosing hadith sources to support his interpretation, especially with a strong preference for the *sahih* hadith of al-Bukhari and Muslim, the fact is that he could not avoid the use of weak hadith. Based on the *takhrīj* (quick search) using the application of *al-Maktabah al- Shāmilah*, 5 weak hadith were identified that were used by al-Qurtubi in interpreting Surah al-Fatihah. These five hadith will be critically analyzed (*naqd al-sanad*) to determine their level of *naivety*.

1. Hadith About a Servant of Allah Who Offers an Extraordinary Praise to His Lord

أَنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ، لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَلِعَظِيمِ سُلْطَانِكَ. فَعَصَلْتُ بِالْمَلَائِكَةِ، فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَاهَا، فَصَعِدَا إِلَى السَّمَاءِ، فَقَالَا: يَا رَبَّنَا، إِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لَا نَدْرِي كَيْفَ نَكْتُبُهَا، قَالَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ، إِنَّهُ قَدْ قَالَ: يَا رَبِّ، لَكَ الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ! فَقَالَ اللَّهُ عَزَّ وَجَلَّ هُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيَهُ بِهَا"

This hadith was mentioned by al-Qurtubi to interpret the first verse of Surah al-Fatihah. After a search in the source hadith books, it was found that the hadith in question was only narrated by Ibn Majah with a single line up to Abdullah bin Umar²⁵. In the *sanad* of the hadith there is a narrator named Sadaqah bin Bashir who is disputed. Ibn Hajar rated him *maqbul*²⁶. Al-Bausiry said, I do not see anyone praising or criticizing him²⁷.

²⁴ Nasiruddin Al-Albani, *Silsilah al-Ahadis al-Da'ifah wa al-Maudu'ah wa Asaruha al-Sayyi'u fi al-Ummah*, juz 1 (Riyadh: Al-Ma'arif, 2000).

²⁵ Abu Abdillah Muhammad bin Yazid bin Majah Al-Qazwini, *Sunan Ibn Majah*, Juz 4, *Kitab Abwab al-Adab* (33), *Bab Fadl al-Hamidiin* (55) nomor hadis 3081 (Beirut: Dar al-Risalah al-Alamiyah, 2009).

²⁶ Abu al-Fadl Ahmad bin Ali bin Hajar al-Asqalani Al-Asqalani, *Taqrib al-Tahzib* (tk.: Taqrib al-Tahzib, n.d.).

²⁷ Abu Ishaq Al-Hawini, *Nasl al-Nabbal li Mu'jam al-Rijal*, juz 2 (Kairo: Dar Ibn Abbas, 2012).

Al- Mizi revealed that Ibn Majah has only this one hadith from him²⁸. However, Shu'aib al-Arnaut criticized him that none of the scholars praised him as a reliable narrator. The meaning of the *maqbul* rating given to him by Ibn Hajar is if he has *mutaba'ah* (supporters), otherwise he is a *layyin* narrator. In fact this hadith has no *mutaba'ah*, hence the *sanad* of Ibn Majah's hadith is weak²⁹. Based on al-Arnaut's analysis it can be determined that this hadith is weak because of the defect of the narrator who is *layyin al-hadith*.

2. Hadith About the Virtue of Being Preoccupied with the Qur'an Over Other Acts of Worship

يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَعَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضَّلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضَّلِ اللَّهُ عَلَى خَلْقِهِ

This hadith is mentioned by al-Qurtubi in interpreting the first verse of *surah al-Fatihah*. Based on *takhrīj*, the hadith was found to be narrated only by al-Tirmidhi³⁰. Of the seven narrators involved in the chain of transmission, two are problematic. The first is Athiyah b. Sa'd who has been discredited by many scholars^{31,32,33}. Ibn Hajar judged him to be *sadūq yukhṭi' kathīrah* (honest with many narration errors), *syi'iy* (follower of shia) and *mudallis* (likes to hide the narrator's defects)³⁴. Second, Muhammad bin al- Hasan al-Kufi was denounced as a weak narrator^{35,36} which *matrūk* (the narrator is accused of lying)³⁷. Based on the above assessment of scholars, it can be concluded that the *sanad* of al-Tirmidhi's hadith is weak for two reasons: first, there are two defective narrators, one of whom is accused of being a liar. Secondly, this hadith is a single line without any supporters.

3. Hadith About Self-Accountability and Preparation for the Hereafter

One of the hadith mentioned by al-Qurtubi in interpreting the verse "*Malik Yaumiddin*" is الْكَفَّيْسُ مَنْ دَانَ نَفْسَهُ. After conducting a search, it can be seen that the hadith in

²⁸ Jamaluddin Abi al-Hajjaj Yusuf Al-Mizzi, *Tahzib Al-Kamal Fi Asma Al-Rijal*, Juz 13 (Beirut: Muassasah al-Risalah, 1998).

²⁹ Al-Qazwini, *Sunan Ibn Majah*, Juz 4, *Kitab Abwab al-Adab* (33), *Bab Fadl al-Hamidiin* (55) nomor hadis 3081.

³⁰ Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi, *Sunan al-Tirmizi*, Juz 5, *Kitab Fadail al-Qur'an* (46), *Bab 25*, nomor hadis 2926 (Kairo: mustafa all-Babi al-Halaby, 1975).

³¹ Abu Abdirrahman Ahmad bin Syu'aib Al-Nasai, *Kitab al-Du'afa wa al-Matrūkin* (Beirut: al-Kutub al-Tsaqafah, 1985).

³² Abu Abdilllah Muhammad bin Ahmad bin Usman bin Qaimaz Al-Zahabi, *Tazhib Tahzib al-Kamal fi Asma al-Rijal*, Jilid 6 (Kairo: al-Faruq al-Hadisiyah, 2004).

³³ Jamaluddin Abu al-Hajjaj Yusuf Al-Mizzi, *Tahzib al-Kamal fi Asma al-Rijal*, juz 20 (Beirut: Muassasah al-Risalah, 1992).

³⁴ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

³⁵ Abu Ja'far Muhammad bin Amru bin Musa bin Hammad Al-Uqaili, *Kitab al-Du'afa* (Riyadh: Dar al-Sami'y, 2000).

³⁶ Abu al-Fadl Ahmad bin Ali bin Hajar al-Asqalani Al-Asqalani, *Taqrib al-Tahzib* (tk: Muassasah al-Risalah, n.d.).

³⁷ Al-Nasai, *Kitab al-Du'afa wa al-Matrūkin*.

question was narrated by several narrators including; Ahmad bin Hanbal³⁸, al-Tirmizi³⁹, Ibn Majah⁴⁰, al-Tabrani⁴¹, al-Hakim⁴², al-Bazzar⁴³, and al-Baihaqi⁴⁴. Almost all of their *sanad* paths lead to a narrator named Abu Bakr bin Abdullah, except al-Tabrani who has a narration from another path. Abu Bakr bin Abdullah has been deemed by many scholars^{45, 46, 47, 48} as a *munkar* narrator⁴⁹. Ibn Hibban explains that he was one of the best of the people of Sham, but his memorization was poor, he sometimes said something wrong, within the limits of moderation that would cause him to be abandoned, but he also did not follow the path of the trustworthy people whose hadith are accepted as proof. Hence his hadith should not be accepted if he narrates them alone⁵⁰.

Al-Tabrani's hadith in its other line has two problematic narrators Ibrahim bin Amr bin Bakr al-Saksaky is denounced as a *matrūk* narrator⁵¹, in fact he narrated false hadith from his father^{52, 53, 54}, and his father Amr bin Bakr al-Saksaky is also denounced as a *matrūk* narrator⁵⁵ and *munkar*⁵⁶. Based on these assessments, it can be concluded that the two *sanad* lines of the hadith are all weak due to the defects of the narrators.

4. Hadith About the Honour and Virtue of Supplication

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ سُبْحَانَهُ مِنَ الدُّعَاءِ

³⁸ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asas Al-Syaibani, *Musnad Ahmad bin Hanbal*, Juz 28, nomor hadis 17123 (Beirut: Muassasah al-Risalah, 1999).

³⁹ Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi, *Sunan al-Tirmizi*, Juz 4, *Kitab Sifat al-Qiyamah* (38), Bab 25, nomor hadis 2459 (Kairo: mustafa all-Babi al-Halaby, 1962).

⁴⁰ Abu Abdillah Muhammad bin Yazid Al-Qazwini, *Sunan Ibn Majah*, juz 2, *kitab al-Zuhd* (37), Bab Zikr al-Maut wa al-Isti'dad lah (31), nomor hadis 4260 (Kairo: Dar Ihya al-Kutub al-Arabiyah, n.d.).

⁴¹ Abu al-Qasim Sulaiman bin Ahmad bin Ayyub Al-Tabrani, *al-Mu'jam al-Saghir li al-Tabrani*, juz 2, Bab Man Ismuh Muhammad (Beirut: Dar al-Kutub al-Ilmiyah, 1983).

⁴² Abu Abdillah Muhammad bin Abdullah bin Muhammad bin Nu'aim bin al-Hakam Al-Hakim, *al-Mustadrak 'ala al-Sahihain*, juz 1, nomor hadis 191 (Beirut: Dar al-Kutub al-Ilmiyah, 1990).

⁴³ Abu Bakar Ahmad bin Amru bin Abd al-Khaliq bin Khalad al-'Ataki Al-Bazzar, *Musnad al-Bazzar*, juz 8, nomor hadis 3489 (Madinah: maktabah al-ulum wa al-Hikam, 2009).

⁴⁴ Ahmad bin al-Husain bin Ali bin Musa al-Khurasani Al-Baihaqi, *al-Jami' Li Syu'ab al-Iman*, juz 13, nomor hadis 10069 (Riyadh: Maktabah al-Rusyd, 2003).

⁴⁵ Syamsuddin Abu Abdillah Muhammad bin Ahmad bin Usman bin Qaimaz Al-Zahabi, *Diwan al-Du'afa wa al-Matrūkin* (Mekkah: Maktabah al-Nahdah al-Hadisayah, 1967).

⁴⁶ Muhammad bin Hibban bin Ahmad bin Hibban bin Mu'az al-Tamimi Al-Busty, *Kitab al-Majruhin min al-Muhaddisin*, Jilid 3 (Kairo: Dar al-Sami'y, 2000).

⁴⁷ Al-Nasai, *Kitab al-Du'afa wa al-Matrūkin*.

⁴⁸ Jamaluddin Abu al-Faraj Abdurrahman bin Ali bin Muhammad Al-Jauzi, *Kitab al-Du'afa wa al-Matrūkin*, Jilid 3 (Beirut: Dar al-Kutub al-Ilmiyah, 1986).

⁴⁹ Al-Hawini, *Nasl Al-Nabbal Li Mu'jam Al-Rijal*, Juz 4.

⁵⁰ Al-Busty, *Kitab al-Majruhin min al-Muhaddisin*, Jilid 3.

⁵¹ Syamsuddin Abi Abdillah Muhammad bin Ahmad bin Usman Al-Zahabi, *Al-Mugni Fi Al-Dhu'afa*, Juz 1 (tk: Ihya al-Turas, n.d.).

⁵² Al-Busty, *Kitab Al-Majruhin Min Al-Muhaddisin*, Jilid 1.

⁵³ Ahmad bin Ali bin Hajar Al-Asqalani, *Lisan al-Mizan*, Jilid 1 (Beirut: Dar al-Basyair al-Islamiyah, 2002).

⁵⁴ Burhanuddin al-Halabi Ibrahim bin Muhammad bin Khalil Al-Tharabalisy, *al-Kasyfal-Hasis 'amman Rumia bi Wad'i al-Hadis* (Beirut: Alim al-Kutub, 1987).

⁵⁵ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

⁵⁶ Al-Zahabi, *Al-Mugni fi al-Dhu'afa*, juz 2.

This hadith is mentioned by al-Qurtubi in interpreting the seventh verse of Surah al-Fatihah. The *takhrij* results show that the hadith was narrated by Ibn Majah⁵⁷, al-Tirmizi⁵⁸, Ahmad⁵⁹, al-Tayalisi⁶⁰, al-Bazzar⁶¹, Ibn Hibban⁶², al-Tabrani⁶³, and al-Baihaqi⁶⁴. Their *sanad* paths converge on 'Imran al-Qattan. 'Imran al-Qattan who is positioned as a *madar* (axis of narration) on the line of narration is a narrator who the majority of scholars denounce him as a weak narrator^{65, 66, 67, 68}. Ibn Hajar rated *him saduq yahim* (truthful with memorization problems) who was accused of carrying *khawarij* thoughts⁶⁹, although he did not defend him⁷⁰. Ibn Hibban mentioned him in his book *al-siqat*⁷¹.

From the above assessment of the scholars, it is clear that only Ibn Hibban praised him. Ibn Hibban's praise is not strong because he is known to be *tasahul* (easy) in giving praise to narrators. Ibn Hajar places him at the fifth level out of 12 levels of quality of narrators because he is accused of being a follower of one of the heretical groups namely. *Khawarij*. The fifth level of hadith quality is *hasan*. Although Ibn Hajar and Ibn Hibban praised him, it was not strong enough to overcome the opinion of the majority of scholars who labeled him weak. As per the rule that the opinion of one or a few cannot prevail over the opinion of the majority. Thus the *sanad* of this hadith is established as weak based on the opinion of the majority of scholars.

5. Hadith About Charity Extinguishing Divine Wrath and Preventing a Bad Death

One of the hadith cited by al-Qurtubi in interpreting Surah al-Fatihah is the hadith that charity can reduce God's wrath and prevent a bad death.

«إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفِعُ مِيتَةَ السُّوءِ»

⁵⁷ Abu Abdillah Muhammad bin Majah Yazid Al-Qazwini, *Sunan Ibn Majah*, Juz 5, *Kitab Abwab Al-Du'a*, Bab *Fadl Al-Du'a* (1), Nomor Hadis 3829 (Beirut: Dar al-Risalah al-Alamiyah, 2009).

⁵⁸ Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi, *Sunan al-Tirmizi*, Juz 5, *Kitab al-Da'awat* (49), Bab *Ma Ja'a fi Fadl al-Du'a* (1), nomor hadis 3370, (Kairo: Syarikah al-Halaby, 1975).

⁵⁹ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal Al-Syaibani, *Musnad Ahmad bin Hanbal*, Juz 8, nomor hadis 8733, (Kairo: Dar al-Hadis, 1995).

⁶⁰ Abu Daud Sulaiman bin Daud bin al-Jarud al-Basry Al-Tayalisi, *Musnad Abi Daud al-Tayalisi*, juz 4, nomor hadis 2708, (Kairo: Dar Hijr, 1999).

⁶¹ Abu Bakr Ahmad bin Amru bin Abd al-Khaliq bin Khilal bin Ubaidillah Al-Bazzar, *Musnad al-Bazzar*, juz 17, nomor hadis 9555, (Madinah: Maktabah al-'Ulum wa al-Hikam, 2009).

⁶² Muhammad bin Hibban bin Ahmad bin Hibban bin Mu'az al-Tamimi Al-Busti, *Sahih Ibn Hibban bi Tartib Ibn Baliban*, Juz 3, nomor hadis 870 (Beirut: Muassasah al-Risalah, 1993).

⁶³ Abu al-Qasim Sulaiman bin Ahmad Al-Tabrani, *al-Mu'jam al-Ausath*, juz 4, nomor hadis 3706 (Kairo: Dar al-Haramain, 1995).

⁶⁴ Ahmad bin al-Husain bin Ali bin Musa al-Khurasani Al-Baihaqi, *Kitab Syu'ab al-Iman*, juz 2, nomor hadis 1072 (Riyadh: Maktabah al-Rusyd, 2003).

⁶⁵ Al-Zahabi, *Diwan al-Du'afa wa al-Matrūkiin*.

⁶⁶ Al-Nasai, *Kitab al-Du'afa wa al-Matrūkin*.

⁶⁷ Abu Abdillah Muhammad bin Ismail Al-Bukhari, *al-Du'afa al-Saghir* (Beirut: Dar al-Ma'rifah, 1986).

⁶⁸ Abu Hafs Umar bin Ahmad bin Syahin, *Kitab Tarikh Asma al-Du'afa wa al-Kazzabiin* (1989, 1989).

⁶⁹ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

⁷⁰ Syamsuddin Abu Abdillah Muhammad bin Ahmad bin Usman bin Qaimaz Al-Zahabi, *Mizan al-Itidal fi Asma al-Rijal*, Juz 5 (Beirut: Dar al-Kutub al-'Ilmiyah, 1995).

⁷¹ Muhammad bin Hibban bin Ahmad bin Hibban Abu Hatim Al-Busti, *Kitab al-Siqat* (Abad Dakan: Majlis al-ma'arif al-USmaniyah, 1973).

The *takhrīj* revealed that the hadith was narrated by al-Tirmidhi⁷², Ibn Hibban⁷³, al-Tabrani^{74,75}, and al-Baihaqi⁷⁶. Their narrations form four paths. First, the path of al-Tirmizi, Ibn Hibban and one path of al-Baihaqi through Uqbah bin Mukram with the final *sanad* of Anas bin Malik. Second, al-Tabrani's line through Bahz bin Hakim with the last *sanad* being Mu'awiyah bin Hayyidah. Third, al-Tabrani's path through Muhammad bin Bakr with his last *sanad* Ummu Salamah, and fourth path al-Baihaqi with his last *sanad* Abu Said al-Khudri.

In the first route, there is a narrator named Abdullah bin Isa al-Hazzar who is denounced by scholars^{77,78}, as a *munkar* narrator⁷⁹ and or *muḍṭarib*⁸⁰. In the second route, there is a narrator named Sadaqah bin Abdillah al-Samin who is denounced as a *ḍa'if jiddan* (very weak) and *munkar* narrator^{81,82,83,84}. In the third path there is a narrator named Ubaid al-Wasshafi who is denounced as a weak narrator^{85,86,87} who is *matrūk*^{88,89}. The fourth route has a narrator named Ishaq bin Muhammad who is *majhūl* (no identity). Based on the criticism of these scholars, it is clear that the four hadith paths of are all problematic. The problem lies in the fact that the narrators are seriously flawed so that these four hadith cannot support and corroborate each other. Thus all four *sanads* of this hadith are weak.

A critical analysis of above five *sanads* reveals the fact that al-Qurtubi used many weak hadith in interpreting the Qur'an. According to Abu Guddah there are four levels of weak hadith. Pertama, weak yang pada sanadnya terdapat perawi *layyin al-hadis* atau *fiḥ layyin*. First, it is weak in which there is a *layyin al-hadis* narrator or *fiḥ layyin*. This hadith is weak on the one hand and hasan on the other, but it is stronger to be called a hasan hadith. The second is moderate weak, which is a hadith that has a *munkar* and/or *mardud narrator*. Thirdly, it is severely weak in which the narrator is *muttahaḥ bi al-kazb* (accused of lying) or *matrūk*. The fourth is the false hadith⁹⁰.

⁷² Abu Isa Muhammad bin Isa bin Saurah Al-Tirmizi, *Sunan al-Tirmizi, Juz 3, Kitab al-Zakat (5), Bab Fadl al-Sadaqah (28) nomor hadis 664* (Kairo: mustafa all-Babi al-Halaby, 1968).

⁷³ Al-Busti, *Sahih Ibn Hibban bi Tartib Ibn Baliban, Juz 3, nomor hadis 870*.

⁷⁴ Al-Tabrani, *Al-Mu'jam Al-Ausath, Juz 1, Nomor Hadis 943*

⁷⁵ Al-Tabrani.

⁷⁶ Al-Baihaqi, *Kitab Syu'ab Al-Iman, Juz 5, Nomor Hadis 3080*.

⁷⁷ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

⁷⁸ Al-Hanafy, *Ikmal Tahzib Al-Kamal Fi Asma Al-Rijal, Juz 8*.

⁷⁹ Al-Zahabi, *Tazhib Tahzib Al-Kamal Fi Asma Al-Rijal, Jilid 5*.

⁸⁰ Al-Jauzi, *Kitab Al-Du'afa Wa Al-Matrūkiin, Jilid 2*.

⁸¹ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

⁸² Al-Zahabi, *Diwan al-Du'afa wa al-Matrūkiin*.

⁸³ Al-Bukhari, *al-Du'afa al-Sagir*.

⁸⁴ Al-Zahabi, *Al-Mugni Fi Al-Dhu'afa, Juz 1*.

⁸⁵ Al-Zahabi, *Diwan al-Du'afa wa al-Matrūkiin*.

⁸⁶ Al-Zahabi, *Al-Mugni fi al-Dhu'afa, juz 2*.

⁸⁷ Al-Asqalani, *Taqrib al-Tahzib*, n.d.

⁸⁸ Abu Muhmmad Abdurrahman bin Muhammad ibn Abi Hatim Al-Razi, *al-Jarh wa al-Ta'dil, juz 5* (Beirut: Dar Ihya al-Turas al-Arabi, n.d.).

⁸⁹ Al-Nasai, *Kitab al-Du'afa wa al-Matrūkin*.

⁹⁰ Al-Darwisy, *al-Fawa'id al-Mustamaddah min Tahqiqat al-'Allamah al-Syaikh 'Abd al-Fattah Abu Guddah fi 'Ulum al-Mustalah al-Hadis*.

Based on the theory proposed by Abu Guddah, it can be identified that the weak hadith mentioned by al-Qurtubi in his exegesis of Surah al-Fatihah vary in their levels of authenticity: mild, moderate, and severe. The first and fourth hadiths, which discuss the virtue of reciting *tahmīd* and the glory of prayer, are classified as mild *da'if*. The third and fifth hadiths, discussing the characteristics of intelligent people and the role of charity in averting God's wrath, are of moderate *da'if* quality. The second hadith, concerning the merit of dedicating oneself to the Qur'an, is regarded as severe *da'if*. An analysis of these hadiths reveals the following classification;

No.	Mukharrij narrator	Topic	Quality	The Cause of Naivety
1	Ibn Majah	The Virtue of <i>Tahmīd</i>	Mild weak	The narrator is denounced as <i>layyin al-ḥadīth</i>
2	Al-Tirmizi	The virtue of occupying oneself with the Qur'an	Severe weak	<i>mudallis</i> and <i>matrūk</i> narrators
3	Narrated by a number of narrators	Smartly prepare for the Hereafter	Medium weak	<ul style="list-style-type: none"> • The first line of narrators is <i>munkar</i> • The second line of narrators is
4	Narrated by a number of narrators	The glory of prayer	Mild weak	Censured by scholars as a weak narrator
5	Narrated by a number of narrators	Almsgiving stops the wrath of Allah	Medium weak	<ul style="list-style-type: none"> • The first line of narrators is <i>munkar</i> and <i>muḍṭarīb</i>. • The second line of narrators is <i>munkar</i> • The third line of narrators is <i>matrūk</i> • The fourth line of narrators is <i>majhūl</i>

The Implication of Da'if Hadith on the Accuracy and Authority of al-Qurtubi's Exegesis

Al-Qurtubi begins the interpretation of Surah al-Fatihah by discussing the *basmalah* separately, in contrast to some other scholars who include *basmalah* as the first verse of Surah al-Fatihah^{91,92,93}. Al-Qurtubi argues that Surah al-Fatihah consists of seven verses, but the *basmalah* is not included in it. He corroborates Imam Malik's opinion that the *basmalah* is not included in Surah al-Fatihah or in any other *surah*⁹⁴. The reason given is that the Qur'an is not based on *ahad* hadith (uncertain information) but on *mutawatir* (certain) information⁹⁵. This opinion of al-Qurtubi shows a form of favoritism to Imam Malik and his consistency in following the Maliki school.

⁹¹ Imanuddin Abu al-Fida Ismail bin Umar bin Kasir Al-Dimasyqi, *Tafsir al-Qur'an al-'Azim, juz 1* (Beirut: Dar al-Kutub al-'Ilmiyah, 1998).

⁹² Muhammad Fakhr al-Din bin al-'Allamah Diya al-Din Umar Al-Razi, *Tafsir Mafatih al-Gaib, juz 1* (Beirut: Dar al-Fikr, 1981).

⁹³ M. Quraish Shihab, *Tafsir al-Misbah, Volume 1* (Jakarta: Lentera Hati, 2005).

⁹⁴ Abu Abdillah Muhammad bin Ahmad bin Abu Bakar Al-Qurtubi, *al-Jami li Ahkam al-Qur'an, juz 1* (Kairo: Dar al-Hadis, 1996).

⁹⁵ Al-Qurtubi.

Scholars differ on the ruling of practicing weak hadith. The first opinion states that weak hadith should not be practiced absolutely, either in matters of law or in matters of *fadilah al-amal* (virtue of deeds)⁹⁶. The second opinion permits the use of a weak hadith in the matter of *fadilah al-amal* absolutely⁹⁷. The third opinion states that a weak hadith may be used in the *fadilah al-amal* under three conditions: first, the level of weak is not severe; second, the hadith is below the main argument that is practiced; and third, when it is practiced, it is not believed to be an authentic hadith, but is believed to be prudent^{98,99}.

Based on the aforementioned principles, it is understood that the two mild weak hadith cited by al-Qurtubi are acceptable as evidence and commentary on the Qur'an. These hadith concern the virtues of reciting tahmid and the significance of supplication. However, the two moderate weak hadith and the one with severe weak are unsuitable as proof or exegesis of the Qur'an due to the criticism of their narrators as *munkar* and *matrūk*. A *munkar* narrator is prone to errors or omissions, while a *matrūk* narrator is accused of dishonesty. Al-Qurtubi's use of weak hadith in his interpretation of Surah al-Fāṭiḥah reflects his nuanced exegetical methodology, which has drawn scholarly critique. This approach can be understood within the historical context of the 13th century, when hadith authentication tools were less developed. Al-Qurtubi likely employed weak hadith to complement his exegesis when authentic reports were unavailable, enriching the interpretative narrative.

If a mufassir cites a weak hadith or even a *mauḍū'* (false) hadith to support their interpretation, it is considered a form of *dakhīl* in tafsir. In Ibrahim Abdurrahman Khalifah's theory, *dakhīl* refers to the inclusion of invalid or unqualified sources of narration in the exegesis of the Qur'an. Specifically, it applies to cases where a narration, while valid, does not meet the requisite conditions for acceptance, or where a misapplication of ratio leads to incorrect interpretation.¹⁰⁰ When the Qur'an is interpreted using hadith that are unfit for evidence, such as *mauḍū'* or *weak* hadith, this is termed *dakhīl al-Naql*. This concept underscores the importance of rigor in the sources used for exegesis, ensuring that the interpretation remains faithful to authentic traditions and does not rely on unreliable or fabricated narrations.¹⁰¹

The presence of *dakhīl* in Qur'anic interpretation can significantly undermine both the authority and authenticity of exegesis, especially when weak hadith are employed without rigorous scrutiny. Al-Qurtubī's occasional use of weak hadith, despite the allowances made for flexibility in tafsīr, has sparked scholarly criticism, as it may compromise the reliability of the interpretations provided. While such hadith are occasionally used to enrich the interpretative process, their inclusion—particularly when they are severely weak—poses a risk of distorting the intended meaning of the Qur'ānic

⁹⁶ Muhammad Nasiruddin Al-Albani, *Tamam al-Minnah fi al-Ta'liq fiqh al-Sunnah*. (Riyadh: Dar al-Rayah, 1996).

⁹⁷ Jalaluddin Al-Suyuti, *Tadrib al-Rawi Syarh al-Taqrīb* (Riyadh: Maktabah al-Kausar, 1415).

⁹⁸ Mahmud Al-Tahhan, *Taisir fi Mustalah al-Hadis* (Iskandaria: Markaz al-Hady Li al-Dirasat, 1415).

⁹⁹ Abu Zakriya Muhyiddin Yahya bin Syarf Al-Nawawi, *Al-Azkar al-Nawawiyah* (Riyadh: Dar Ibn Huzaimah, 2001).

¹⁰⁰ Khoirun Niat, "Ad-Dakhīl, Dalam Kitab Al-Kasyfu Wa Al-Bayān 'An Tafsīr Al-Qur'ān Karya Imam Aṣ-Ṣā'labiy W. 427 H," *Jurnal An Nūr* V, no. 1 (2013).

¹⁰¹ Shofa, "Ad-Dakhīl dalam Tafsir Al-Jāmi' li Ahkām Al-Qur'ān Karya al-Qurtubī: Analisis Tafsir Surah al-Baqarah."

verses. This concern is further supported by Maryam Shofa, who points out al-Qurṭubī's methodological inconsistency, lack of selectivity, and his failure to assess or clarify the quality of the hadith he cites. As a result, elements of *dakhīl* infiltrate his tafsīr, potentially misleading readers. Moreover, similar conclusions drawn by Moh. Jufriadi Soleh highlight that the use of weak hadith represents a significant shortcoming in al-Qurṭubī's exegetical framework, thereby affecting the overall trustworthiness of his interpretations.¹⁰²

The presence of *dakhīl* within Qur'anic exegesis represents more than a mere methodological lapse; it constitutes a fundamental compromise to both the accuracy and authority of a *mufasssir*'s interpretative endeavour. In this context, accuracy entails the employment of a rigorous, systematic, and verifiable approach that remains faithful to the overarching objectives of the *sharī'ah*. Similarly, authenticity necessitates a clear and undistorted transmission of the Qur'ānic message. The notion of *authority*, moreover, pertains to the legitimacy, reliability, and doctrinal soundness of an interpretation, which must be firmly anchored in the primary sources of Islam—namely, the Qur'ān and *ṣaḥīḥ* hadith. When exegetical arguments are founded upon unreliable sources, such as *da'īf* reports or *isrā'iliyyāt*, the interpretative outcome is rendered suspect. Thus, the credibility of any tafsīr is inextricably linked to the soundness of its evidentiary foundation, with interpretations grounded in authentic traditions holding superior exegetical authority.

The use of weak hadith, which are categorised as *mardūd* (rejected) due to their weak transmission or content, risks introducing interpretations that diverge from authentic sources. While in certain exegetical contexts weak hadith may serve to enrich narrative expression, their uncritical use may distort the intended meaning of Qur'anic verses and compromise the objectives of the *sharī'ah*. This issue is evident in al-Qurṭubī's interpretation of Surah al-Fatihah, particularly the term *ghaḍab* (wrath) in verse seven. He cites a hadith claiming that charity reduces God's wrath. This hadith is problematic for two reasons: first, its *isnād* renders it moderately weak and thus inadmissible according to hadith scholarship; second, its content contradicts a stronger narration affirming that charity merely erases minor sins, akin to how water extinguishes fire¹⁰³. The sins referred to in the Hadith are only minor sins.¹⁰⁴

While almsgiving is an act of kindness accessible to anyone, the idea that it can remove the wrath of Allah is an exaggeration. Allah's wrath arises from actions that contradict the divine principles of justice and goodness, such as *shirk*, injustice, and neglecting prayer—major sins that can only be forgiven through sincere repentance. Therefore, it is inaccurate to claim that charity alone can erase major sins like adultery or corruption. Almsgiving is one of the many forms of worship that can bring a servant closer to God, but it is not an absolute guarantor of removing God's wrath. The exaggerated portrayal of the virtue of almsgiving in mitigating God's wrath has deviated from the nature of almsgiving as an act of worship that removes minor sins, and this can mislead

¹⁰² Sholeh, "Tafsir al-qurtubi: metodologi, kelebihan dan kekurangannya 1."

¹⁰³ Abu Isa Muhammad bin Isa bin Surah (209 – 297 H), *Al-Jami' Al-Sahih wa Huwa Sunan al-Tirmizi*, juz 4, *Kitab al-Faraid* (30), *Bab Ma Jaa fi Ibtal Miras al-Qatil* (17), nomor hadis 2109 (Kairo: Syarikah al-Halaby, 1962).

¹⁰⁴ Ahmad bin Ali bin Hajar Al-Asqalani, *Fath al-Bari Bisyarh Sahih al-Bukhari jilid 2*, (Beirut: Dar al-Ma'rifah, n.d.).

people's understanding. A corrupt person may give away some of his corrupt wealth in the (mistaken) belief that such charity can reduce God's wrath on his corrupt sins. The use of the Hadith that states that charity can remove God's wrath is a clear example of the content of a weak Hadith that contradicts the principles of Shari'ah and is not appropriate to be a paraphrase of the Qur'an.

It seems that the pattern of using weak hadith in this commentary tends to be complementary or as an additional explanation on verses that do not directly affect the legal aspects. Al-Qurtubi uses weak hadith mainly in the context of the virtues of charity, moral stories, or additional explanations that enrich the understanding of the verse, especially in contexts that do not directly affect Islamic law. When al-Qurtubi uses the very weak hadith that charity can reduce God's wrath, it is in the context of the virtue of charity not law. The hadith is meant to provide moral motivation to the reader, not to establish law. As for interpretations related to the law, Al-Qurtubi is more cautious and does not rely on weak hadith as a basis for fatwas or rulings. Therefore, despite the use of weak hadith, Al-Qurtubi does not make it the basis of interpretation that determines the law or fatwa explicitly.

It is undeniable that a mufasir who uses a weak hadith that does not meet the requirements of practice will lower the accuracy and authority of his interpretation. Therefore, although al-Qurtubi is recognized as a commentator who has a strong priority and preference for the *sahih* hadith of al-Bukhari and Muslim, his tolerance of weak hadith, even severely weak, in interpreting Surah al-Fatihah is considered to lower the quality and weaken the accuracy and authority of his interpretation.

From a methodological point of view, the use of weak hadith as reinforcement instead of the main argument is a method widely used by scholars from the past to the present. Therefore, Al-Qurtubi's method of using 5 weak hadith as reinforcement, and not the main argument in interpreting Surah al-Fatihah, especially with regard to the benefits of charity and moral messages, is still relevant in contemporary interpretive studies. Researchers of al-Qurtubi's commentary are required to look more carefully at each hadith listed in it and ensure its quality.

Closing

Al-Qurtubi used 21 hadith in interpreting Surah al-Fatihah, with 15 reported by al-Bukhari and Muslim, and 6 from other sources, including one *sahih* and five weak hadith. This shows his strong preference for the *sahih* hadith of al-Bukhari and Muslim. The weak hadith are categorized as mild, moderate, and severe, with the latter being unusable. In his tafsir, these hadiths serve as supplementary explanations, though moderate and severe weak hadith are considered forms of *dakhil*. Such hadiths can undermine the accuracy and authority of the interpretation, leading to deviations from the Qur'an's intended message and potentially conflicting with Islamic teachings. Identifying weak hadith in Al-Qurtubi's commentary, particularly in Surah al-Fatihah, offers a foundation for critical evaluation and highlights the importance of reviewing weak hadith in modern tafsir. This further emphasizes the need for a renewed approach in hadith studies and Qur'anic exegesis to ensure interpretations are reliable and aligned with contemporary academic standards.

Contemporary exegetical studies should take a more critical and selective approach to the use of weak hadith in exegesis given their potential impact on the validity and credibility of exegesis, especially in establishing Islamic law. It is therefore necessary to consider several things in contemporary exegetical studies: the need for a more critical assessment of weak hadith, the need for separation of the use of weak hadith for *faḍīlah al-amal* and law, transparency in the use of weak hadith, and the utilization of alternative sources in exegesis such as rational approaches, modern science, and social context to support the interpretation of the Qur'an. With these recommendations, contemporary tafsir can produce interpretations that are more valid and relevant to the times, and can also make a major contribution in maintaining the authority of tafsir and the Islamic scientific tradition.

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